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The picture drawn here, then, will refer strictly to aboriginal conditions as they existed around 1850. Where information furnished referred to a somewhat later period it may safely be assumed that little movement had occurred during the intervening period.

It is of especial importance that this date be emphasized with regard to the data here presented for the territorial distribution may have been very different a hundred years earlier, due to native movements uninfluenced by direct contact with whites.[4]

Such static limitation is set upon this paper for several reasons. Most important is the notorious unreliability of native verbal traditions when they refer to history a few generations or more removed.[5] Such data, through weighting, balancing, and comparing, may prove of value for a theoretical discussion or a hypothetical reconstruction[6] but is of little worth for a purely factual paper. Secondly, though a tremendous bulk of material bearing on the subjects under consideration is available from the records of early explorers, traders, and missionaries, it is of little use for supplementing field data gathered today because of the temporal discrepancy. Moreover, such early records are of unequal reliability and often are extremely vague in defining areas and identifying locations. Also, some records are relatively full while others contain but occasional references pertinent to a study of territorial distributions. But perhaps the greatest difficulty grows out of the variations in recording native place and group names. It is

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[4]James A. Teit, "The Middle Columbia Salish (ed. by Franz Boas," in *University of Washington Publications in Anthropology* (Seattle, 1928), II, 83-128, considers at some length the possibility of a northward movement of Sahaptin-speaking peoples (Klikitat, Yakima?) from their postulated former habitat south of the Columbia river, carrying them into southern Washington and displacing the Salish-speaking peoples presumed to have occupied the area formerly.

I can not concur in the positive judgements drawn by Teit. Though some of the material in the present paper might be used in support of such a theory (e.g., Salish names for Kittitas villages nos. 10 and 11), yet my contact with these peoples has led me to become more and more skeptical of Teit's conclusions. I hope to pursue this particular problem further and present the evidence, with whatever conclusions may appear justified, in a future paper.

[5]Cf. Robert H. Lowie, "Oral Tradition and History," in *American Anthropologist* n.s., XVII, 597.

[6]See Leslie Spier, "Tribal Distribution in Southwestern Oregon," in *Oregon Historical Quarterly*, XXVIII, 358-65; and Joel V. Berreman, "Tribal Distribution in Oregon," thesis, University of Oregon, 1933.

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canoe. The shape of the territory conformed to these routes of travel. The southern lobe of Lakes territory is the least definitely established. Its projection is based upon the recording by Mr. William Elmendorf of a single Lakes village site at Addy, Washington. The information was furnished by Mrs. Nancy Wyncoop, a Lakes informant now living on the Spokane reservation.

Kalispel: sqálıspi'ləm (personified form of the place name applied to the Calispel lake camas grounds, literally "Kalispel people."[39] See map, fig. 1.

Chewelah: sqawi'lax ?, slate·'use,[40] (personified place name). See map, fig. 1. According to Kalispel tradition the Chewelah are a group of Kalispel who recently migrated to the region they now occupy because of a misunderstanding.

Coeur d'Alene: stci'tu'u'mc (group name). See map, fig. 3. On the west Coeur d'Alene territory overlapped tha. of the Upper Spokane slightly.

Lower Spokane: sməkâ'lt, "rapids" (village name, no. 3). These are not the same people that Teit designates by the term Lower Spokan,[41] though the territory partially coincides. Teit assumed that peoples speaking the Spokane dialect extended all the way to the mouth of the Spokane river and that the local term Lower Spokane referred to all of the peoples below the Little Spokane valley. But rather it designates a small group of peoples dialectically akin to the Sanpoil, occupying the lowermost part of the Spokane river valley as indicated on the map. The name Lower Spokane should be interpreted as "peoples of the lower Spokane river valley"; not "lower Spokane-dialect speaking peoples."

Middle Spokane: sqàsi'lmi, "fishers" (village name, no. 13). See map, fig. 3. The term Spokane is derived from the dialect name applicable to the Middle and the Upper Spokane peoples. In Teit's terminology this group (Middle Spokane) is included with the "Lower Spokan" (see preceding paragraph). Further, he uses the term "Middle Spokan" to designate the peoples of the Latah (Hangman) creek valley and the name

as the vowel of English *law;* Greek iota as the vowel of English *sit;* Greek alpha as the vowel of English *but;* superscript vowels are unvoiced or whispered. Unmarked consonants have approximately English values, except *x* which has the consonant value in German *ich; x* with subscript period as the consonant of German *ach; c* as the English sound written *sh; l* crossed with a bar as Welsh *l; q* as velar surd stop; Greek gamma as voiced velar spirant. The apostrophe serves as the glottal catch; the following are glottalized consonants as such, t', p', q', k', ts', tl', tc'. Superscript period indicates lengthening.

[39] Cf. the personification of place names in the Nespelem and Sanpoil lists of villages. Note the separatism so indicated.

[40] Teit, "Salishan Tribes," 321. In native names quoted from Teit I have changed his orthography only where printing limitations have required.

[41] Teit, "Salishan Tribes," 313-14.